539 833 836 tǒbǒ nale, adzǒ a n'abě
remain thus, affair it is bad.

Chorus:

A ta ma vū or a na ma
Oh, my father, I am dying, Oh, my mother, I

vū.
am dying (4).

[195] 4. The Negro dies on every occasion when something unpleasant happens to him; the chorus thus speaks from the point of view of the woman who is in such despair concerning this "bad affair" that she would almost like to die.

836 548 Although there are no actual prostitutes, a number of the women enjoy the free life of a girl and up to the age of 30 or 35 years remain ngǒ'n, "girls." This kind of "girl," to whom every man, boy or adult, whatever his name, whether he is handsome or not, is equally /255/ welcome, is called a ñzĭla. The fact that people have no better opinion of her than we have of a loose woman is shown by a song sung at a festival for the [533] souls. In its own way this song represents a delightful satire and, for the Pangwe, an extraordinarily witty, poetic achievement. I have reproduced it in Section 20 ("Music") /Ed., not translated/.

831 In spite of the great sensuality, relations between the sexes do have finer traits; tactful behavior, precise observation of prescribed forms, and profound spiritual sensibility are not absent. The ingenuous conduct of the young man toward the girl's parents and the naturalness with which the young people enjoy their love, without obligations, without social prejudices, have something almost ideal about them.

587 When a man dies and one of his relatives marries his wives, there
769 is no additional payment of dowry. When a man loses his wife, the dowry is repaid fully, or in part, by the relatives of the deceased wife if she has left no children. If there are children, the widower makes no claim to the dowry.

765 The widow cuts her hair. After the death of the husband, the wife is made to confess the names of her lovers in order to make them give payments which will finance the celebrations at the end of mourning. She must weep for one whole day and one whole night; she may do nothing without the permission of her husband's heir; and for a month she stays dirty, dressed in an old loincloth. At the end of this time there are celebrations of the end of mourning which last several days. The widow sits for a whole night in the village square, and the husband's relatives throw her water and pimento. The following morning she jumps four times over a fire of dry banana leaves. While she is jumping, men hit her for the anguish which she has caused her husband to endure. After that she receives a new loincloth from her family and then, before beginning the dances, if she has not accepted remarriage
[587] to her husband's heir, she chooses a new husband from among the assembled men of the dead man's family.

838 Neither homosexuality nor bestiality have ever been recorded, to
839 our knowledge, among the Fan.

548 Prostitution does not exist.

833 Impotence (eyel), if it is congenital, is attributed to the mother's having accidentally caused milk to flow onto the penis of her son while nursing him. If it occurs later, it is said to be from the abuse of coitus and it is believed that there is no more sperm in the impotent person.

596 Family Group. The family (nda ebur) consists of the man, his wives, his children, and his brothers. It usually includes several homes and constitutes a village in itself. The authority belongs to the father, and it is he who commands because of his being the most respected. He has absolute power, but also incurs certain duties, the most important of which is to find money or goods as dowry for the women whom his sons wish to marry. These dowries are usually obtained through payments made by the girls' husbands. The most complete mutual aid is obligatory among all members of the family, in all
596 circumstances. When the parents have become too old to continue
888 exercising their authority, they live with the family of their oldest son

836 no young girls, the little girls being married very early by their
584 parents, sometimes even before their birth." (3) This restriction

3. E. Trezenem, "Notes éthnographiques [Ethnographical Notes]," op. cit., p. 87.

is entirely relative, for, according to L. Mba, "the custom allows the betrothed to have as many lovers as she wants during the time of her engagement." M. Bertaut specifies similarly that "the young girl is free as far as her body is concerned so long as she has no husband," which may represent a long period of freedom, considering the time it takes to settle a bride price that is always very large. There exists also a kind of tolerated, it not established,
837 prostitution, since the husband may "place one of his wives under
[546] obligation to bring him some income by prostituting herself to strangers." (4) Certain customs, such as the placing of a wife at

4. L. Mba, op. cit., p. 29; and V. Largeau, Encyclopédie Pahouine [Pahuin Encyclopedia], article on adultery": ... "a husband is always free to lend his wife on condition of a certain payment... ."

the disposal of a guest, or the lending or [121] exchanging of a wife (1) as a token of friendship (the wife becoming munögo ângôm,

1. Cf. V. Largeau, op. cit.:" ... the rules of good hospitality require the host to put one of his wives at the disposal of the one whom he is entertaining. On the other hand, it is a current custom for two good neighbors who respect each other to exchange wives from time to time, and this is a definite indication of mutual sympathy." Also, Captain Maignan,